THE

CHARLESTON GOSPEL MESSENGER,

AND

PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXIII.

DECEMBER, 1846.

[No. 9.



Front view of

St. Michael's Church

CHARLESTON, S. C.

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November 1.

CHARLESTON GOSPEL MESSENGER,

AND

PROTESTANT EPISCOPAL REGISTER.

Vol. XXIII.

DECEMBER, 1846.

No. 273.

FOR THE GOSPEL MESSENGER.

SERMON ON THE HOLY COMMUNION.

Luke xiv: 16, 17 .- " A certain man made a great supper, and bade many: And sent his servants, at supper time to say to them that were bidden, Come; for all things are now ready."

The gospel appointed by the Church to be read on the 20th Sunday after Trinity, presents to our attention, a subject, on which most congregations, need line upon line, and precept upon precept, especially, when we advert to the fact, that few, so very few of the male sex among us, recognize the bounden duty, the inestimable privilege alluded to.

Our blessed Lord was in the house of one of the chief pharisees to eat bread, and while at the table, his attention was called to a very important matter, by that exclamation of one of the guests "Blessed is he that shall eat bread, in the kingdom of God." This man's thoughts, and affections seem to have been turned from things temporal, to those which are spiritual. The Lord's Supper was not yet instituted—but the type of it—the Passover feast—had for a long time been statedly celebrated. That was a feast of the kingdom of God, the Church, in its militant state, Perhaps that was the feast here alluded to, and this spiron the earth. itually minded guest, may be understood, as saying, how poor the satisfaction of our present feast, compared with that sacred one provided for the people of God -emphatically "a feast of fat things, a feast of wines on the lees; of fat things full of marrow well refined." Blessed, purely, substantially, abidingly—in the highest degree, which they can be, while in the flesh, are they, (that is, if they are holy and clean, in the marriage garment required by God in holy Scripture) who come to such a heavenly feast. Christ saith unto the Apostle John: "Write, Blessed are they, which are called to the marriage supper of the Lamb."

But whether this man had, in his contemplation, the holy feast of the Church, which, to the penitent, faithful, thankful, charitable, partaker is the preparation for—the pledge, and the Antepast—(the same kind of happiness though of course differing in degree) of the heavenly happiness-or, without any reference to that communion with God, and his holy ones, which can be had in our present state of being, merely referred to the future enjoyments of the believer in Christ, under the figure of a feast-it is more than probable, that our divine Lord in his reply, had before him both these sources of happiness to the true Christian-that is, the holy Communion, which on earth is his highest, his only pure joy-and the communion with God in heaven, which is the

chief constituent of the happiness of the blessed.

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The advantages of "the holy Communion;" the temper, with which it should be approached; the danger of refusing it; and the usual excuses for declining this plain duty and high privilege, are topics suggested by this parable, which might be profitably considered; but the time will permit me to claim your attention for two of them only, viz: the

danger of, and the excuses for refusing the holy Communion.

And first, as to the danger of refusing, or postponing to come to the holy Communion. We read, "The master of the house being angry"—with whom? With those "who began to make excuse." "Who may stand in thy sight when thou art angry." "God is angry with the wicked every day." But it is more tolerable for some sinners than for others. To turn away from his mercy is a sin of a peculiarly aggravated character. Here is offered an honor, which an angel would desire; a pure satisfaction; an opportunity of an everlasting and great blessing. To refuse is a sin, to say the least, very like that, of which the Apostle speaks—"He that despised Moses' law died without mercy, of how "much sorer punishment, shall he be thought worthy who hath trodden "under foot the Son of God, and hath counted the blood of the covenant "wherewith he was sanctified an unholy thing, and hath done despite to "the Spirit of grace."

The displeasure of God, for this sin, is thus described—"None of these men that were bidden shall taste of my supper." We do not say, that they, who refuse the Communion on earth, will be excluded from the Communion in heaven, that their salvation is impossible, but we do say, that they are in great danger, their case resembles that of the foolish virgins, who went not in with Christ to the feast, and the door was shut, and when they cried saying "Lord, Lord open to us, he answered and

said, verily I say unto you, I know you not."

If the means of grace are no longer in man's power, he cannot reasonably expect the blessing of grace; and, as without grace, he cannot be holy, and without holiness cannot see the Lord—the outcast from the Church or earth is surely in great danger of being an outcast from the Church in heaven. Such then is the danger of those who refuse the holy Communion. God is angry with them: He will deprive them of the opportunity of this privilege. And he may exclude them from his grace here, and his glory hereafter. So teaches the parable before us, and correspondently the Church: "Who would not think a great injury and wrong done to him" that "they who are called without any cause, most unthankfully refuse to come." "Take ye good heed, lest ye, with-"drawing from this holy supper, provoke God's indignation against you. "Those who refused the feast in the gospel were counted unworthy of "the heavenly feast." "As ye love your own salvation—be partakers " of this holy Communion-which of ye shall neglect to do, consider "with yourselves, how sore punishment hangeth over your heads for the " same."

There are several texts of holy Scripture confirmatory of that point

in the parable, on which we are now insisting.

"Whosoever, said our Lord, shall confess me before men, him will I "confess also before my father which is in heaven. But whosoever shall "deny me before men—him will I also deny before my father which is "in heaven."

The word "Sacrament" means an oath. Both Baptism, and the Lord's Supper, are, if I may so speak, oaths of allegiance to Christ. The confession of him made in the first, is renewed, repeated, ratified every time we come to the second Sacrament. Very properly therefore is the partaking of the holy supper regarded by the world, as a public confession of Christ. Dost thou refuse to make this confession? Art thou ashamed of the gospel of Christ, afraid to own him before men, unwilling to confess him, in the manner he himself has prescribed? Is not such refusal a virtual denial of him? You have heard the consequence. Can you reasonably expect him to own you as his, if you have refused to own him, as your Lord? May you not be sure that he will deny those who have denied him? Again. It is to this supper, our Lord referred, when he said "This do in remembrance of me." It was the prayer of the malefactor, "Lord remember me, when thou comest into thy kingdom." Could be reasonably expect his Lord to remember him there, unless he had remembered him here? Ye who refuse to remember him, having the opportunity, in the manner he has prescribed; have you not reason to fear, that he will not remember to forgive, to sanctify, and to save you?

To them, who were, at the first holy Communion, (and impliedly to the faithful partakers in all times,) our Lord said "I will not drink "henceforth of this fruit of the vine, until that day when I drink it new "with you, in my my father's kingdom." Are we not here taught to regard the feast of the Church in its militant, as introductory to the feast of the same Church, in its triumphant state—the table on the earth, a pledge of the table in heaven? Have we not here a promise to him, who comes holy and clean, in the garment required in holy Scripture, to "the holy Communion," in time, of his admission to the perfect Communion, in eternity? But every promise has its counter threat—every invitation its counter warning. He who refuses to comply with the condition of this "great and precious promise," of course incurs the danger of being excluded from the heavenly feast—of exile to the region, where the

worm dieth not, and the fire is not quenced.

In one of his discourses, our Lord made use of these remarkable expressions: "I am that bread of life. This is the bread which cometh "down from heaven, that a man may eat thereof, and not die. I am the "living bread which came down from heaven. If any man eat of this "bread, he shall live forever: and the bread which I shall give him is "my flesh, which I will give for the life of the world. Verily, verily, I "say unto you, Except ye eat the flesh of the Son of man, and drink "his blood, ye have no life in you. Whoso eateth my flesh, and drink-"eth my blood hath eternal life; and I will raise him up at the last day. " For my flesh is meat indeed, and my blood is drink indeed. He that " eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. "As the living father hath sent me, and I live by the father, so he that "eateth me, even he shall live by me. This is that bread which came "down from heaven; not as your fathers did, eat manna and are dead: "he that eateth of this bread shall live for ever." If you say that this figurative language has reference, in general, to the blessings of the gospel dispensation, or more particularly to the atonement by our Lord Jesus Christ, still the allusion to the Lord's Supper is too plain, not to

create apprehension, if it be neglected. But what is meant by embracing the gospel. Is it not a submission to its authority, a compliance with its requisitions? What do you mean, by accepting the atonement?

Is it not a recognition of the necessity of a Redeemer, and of Jesus Christ as the Redeemer; and a determination in humble dependence on his grace, to walk in all the commandments and ordinances of the Lord. "I praise you, brethren, says the Apostle Paul, that ye keep the ordinances as I delivered them to you." He who lives in the habitual omission of a duty—in the neglect of a positive command, is he in no danger of being regarded, as not having embraced the gospel—not having accepted the atonement, (the final blessing of which is conditional,) not being a true disciple of the Lord Jesus Christ? Consider: you say you accept the gospel, but you accept not the gospel invitation: You declare your belief in the atonement—but you do not declare that belief in the prescribed manner? Is not the partaking of the Lord's Supper, a divinely ordained badge of profession of the gospel? Is it not thus that we are enjoined to accept the atonement?

But there is a passage of holy Scripture in which this very important

point is placed in strong, alarming, relief.

"The cup of blessing which we bless, is it not the Communion" (that is the means of communicating the benefit of the sacrifice) "of the blood of Christ? the bread which we break, is it not the Communion" (that is the means of communicating the benefit of the sacrifice) "of the "body of Christ? For we, being many, are one bread, and one body; "for we are all partakers of that one body." "Behold Israel after the "flesh: are not they which eat of the sacrifices partakers of the altar"

(that is the benefits of the altar.)

The Gentiles, in consequence of their sacrifices to devils, are said to have fellowship with devils—that is, by partaking of the sacrifices which they offer, they have fellowship with devils, even as Jews and Christians by feasting on their sacrifices have fellowship with God, and all the precious advantages of that fellowship or communion, and of course, they wно do not partake have not that advantageous fellowship. But to make this important matter plainer, hear the Commentary of two of our old writers, able theologians, (Cudworth and Vicesimus Knox) "Like the "Jewish sacrifices, the sacrifice of Christ was* to have a feast on, or "after it, and that feast is the Lord's Supper. The Heathens as well "as the Jews had a feast after their sacrifices, and the partakers of the " feast, in both cases, were to be partakers of the benefits supposed to "redound from the sacrifice. Are not they which eat of the sacrifice, "says St. Paul, partakers of the altar?" Surely this is a solemn view of the subject. To partake, (of course, rightly,) is to secure the benefits of the sacrifice of Christ, viz: pardon, grace, and glory. Not to partake, is to say the least, to expose oneself to the danger of losing those benefits.

"The eating of the oblation (I again quote) after the Gentile and "Jewish sacrifice, rendered (in the opinion of the sacrificers) the partak"ers of the repast, partakers of the benefit of the sacrifice. The par"taking of the feast, after the grand Christian sacrifice, is also a partici-

^{*}V. Knox on the Lord's Supper, pp. 41, 43, 44, 46.

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" pation in it, and confers all its advantage. The Eucharist is this feast, "this epulum sacrificiale, to be repeated, while the world endures, "after the great sacrifice of Christ on the Cross-which itself is never "to be repeated, but the benefits of which are to flow by means of the "feast upon it, as from a perenual fountain, till time shall be no more. "They can have no benefit from a sacrifice, of which they do not par-"take: but must be saved, if saved at all, by the extraordinary interposi-"tion of divine mercy, acting independently of the Christian dispensation. "From the doctrine, that we cannot enjoy the benefits of the sacrifices, "without being participants of the feast after it, we may understand "the awful words of our Saviour "Verily, verily (a most solemn as-"severation) I say unto you, except ye eat the flesh of the Son of Man, "and drink his blood, ye can have no life in you." Words too strong and "too alarming to be lightly passed over, by those who are sincere in "their profession of Christianity; and yet words of comfort to those "who understand them of the eucharistical bread and wine." To the same effect, Archbishop Synge, writes: "That bread and cup-is "the Communion of his (Christ's) body and blood: that is to say, the " means, whereby we communicate in the benefits of the sacrifice which "he offered, and in the merits of his passion, &c."

Lastly, we are reminded, by the parable we are considering, of the usual excuses for refusing or delaying to come to "the holy Com-

munion."

It should be noticed, that no one rejects the imitation, they only postpone this duty, and privilege to some more convenient season—they intend by and by, to remember their Saviour—to take care of their souls -to set their affections on things above. But at present, they must attend to their worldly business-they cannot forgo their pleasuresthey are not good enough. They are hindered by worldly business—as if that was the one thing needful—as if it was not a duty to intermit it sometimes—as if success even in that, depended not on themselves but on God's blessing. Others are the votaries of earthly pleasure, under the delusion that true enjoyment is to be found in those things, which are seen and temporal, rather than in the sense of reconciliation with God through Christ-in "the Communion of Saints" and in the hope of glory. A third class say they are not good enough-but they hope to be so, by and by, as if the grace of God, essential to holiness, was not to be sought in the use of his Sacraments. The Master of the house does not condescend to answer these excuses. They are not worthy of being noticed, except by turning away from the disobedient and unthankful, and addressing the invitation to others. With respect to one of these excuses the Church utters this remonstrance and reproof "Wherefore "then do ye not repent and amend. When God calleth you, are ye not "ashamed to say ye will not come. When ye should return to God, will "ye excuse yourselves, and say ye are not ready? Consider, earnestly "with yourselves, how little such feigned excuses will avail before God." In the parallel parable we read of the invited "They made light of it (the feast) and went their ways, one to his farm, another to his merchandize."

Yes, my beloved brethren, here is the root of the evil—here is the cause of the, too often fatal, procrastination—here is the origin of the

various excuses for not performing an acknowledged duty—for not availing oneself of an acknowledged means of grace, for turning away from an acknowledged pure satisfaction, and most precious hope. Men make light of the holy supper, because they make light of their soul's welfare—because their affections are set on things below—their time, their thoughts, their energies being engrossed by those pursuits, which relate to a perishing body, and a perishing world.

He who has not a strong desire to come to "the holy Communion, who in relation to it is saying, to-morrow, and to-morrow, ought to suspect that his heart is not right in the sight of his God—that as to the great decision, which must be made, he has arranged himself, not on the Lord's side; and he ought to fear, that in the day of judgment it will not

be well with him.

My Brother. Be true to thyself. Let there be an honest self-examination. Search out the real causes of your not being yet a guest, at the table of the Lord—of your having so often—during so many years—so habitually refused his loving invitation. Dost thou still say, thou art not ready? Suffer me to ask, art thou ready to meet the penalty of unrepented disobedience, of unrequited mercy—to meet the judgments present, and eternal of thy God—who is long suffering—not willing that any should perish, but that all should come to repentance? Mayst thou, by God's grace, come to a better mind; "for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our Heavenly Father."

FOR THE GOSPEL MESSENGER.

ESSAY ON THE HISTORY OF ST. PHILIP'S CHURCH.

(Continued from page 230.)

CHAPTER XIV. CHRISTIAN EDUCATION, AND MISSIONS.

The Schools, Christian, they may be justly called, to which we have referred, were for the white children. But there remained a large class of this Congregation for whose religious instruction, there was no provision additional to that, which every pastor is bound to give. Their case awakened the Christian sympathy of our fathers, and chiefly through the influence and efforts of the Rector (the Rev'd. Commissary Garden) measures were taken for instructing persons of color in the Christian religion. If the existing generation, throughout our country, does not claim the merit of an intenser religious benevolence, it does that of enlarging the sphere of it, or at least of embracing objects which have been partially regarded or wholly overlooked by Christians of former ages. For example, in solicitude for the spiritual welfare of the coloured people, our fathers are thought to have been altogether deficient, or very neglectful. But this is a great mistake. In an act of the Assembly (1712) we read "Since charity and the Christian religion obliges us to wish well to the souls of all men—that no persons may neglect to bap-'tize their negroes—for fear that thereby they should be manumitted—it 'is hereby declared lawful for any slave to receive and profess the Christian faith and be thereunto baptized—but his owner shall not thereby lose his property over such slave." In a pastoral letter of the Bishop of London (1727) ministers are charged to attend to the conversion and instruction of the negroes, and he says: "Schoolmasters might contribute something towards the carrying on this work, by being ready to bestow upon it some of their leisure time, and especially on the Lord's day, when both they and the negroes are most at liberty; and though they should not meet with any reward from men, yet it is the work of God and will surely be rewarded by him." In their directions to their catechists, the Society say they are appointed "for instructing Indians, negroes, &c."*

Among the Ministers of this Church, no one has been more distinguished than Commissary Garden, and no one has effected, or attempted so much for the conversion and religious improvement of the African race. By his exertions private subscriptions were obtained for erecting a School-house which was opened in 1742, and from the Society in England were obtained Bibles, Prayer-books, and Spelling books. Two intelligent negro boys were, by his direction, specially instructed, with a view to their becoming teachers, in which occupation one of them was engaged till his death, about 1751. The other was also a teacher for a time. "He thought if the experiment succeeded in town, similar institutions would be formed in the country, and that they would promote the welfare of the colonies, increase their security, and improve the condition of the slaves." In this School there were at one time, of children 70, and of adults 15. It is said to have been so flourishing, and he was so satisfied with its success, that he recommended the establishment of similar Schools in other places.

In a letter to the Society (1755) the Rev'd Mr. Clarke, successor to Rev'd. Mr. Garden, declared his determination to follow his example, reported the state of the School for colored children, and acknowledged the receipt of books for their use—and again in 1757 reported that it was flourishing and full of children, and from its success, lamented the want of Christian instruction for the black population of the State generally. The successor to Mr. Clarke in the Rectorate, the Rev'd. Robert Smith, kept up this School for six years and examined the children twice a week. It was deemed flourishing and useful until the teacher died 1764, when a competent successor not being found it was discontinued.‡ To the zeal of these three of our Ministers, certainly among the most prominent of them, we may chiefly attribute the fact, that there has been from generation to generation, and still is among the members of this Church, a larger number of colored people than in any other (a few, in later years excepted) Protestant Episcopal Church in our country. add that a fair proportion of them have been worthy members, their children have been regularly brought to baptism, to public worship and to be catechized; and some of them confirmed - while they themselves have lived consistently with their baptismal vows, by steadily participa-

^{*} Dalcho's History, pp. 47, 94 & 114.—† Ibid, 148, 149, 156, 158 & 174.—‡ Ibid, 174, 178 & 193.

ting of the holy Communion and a godly conversation in general, as well as by honesty, charity, sobriety, and industry, and in particular by contentment, humility, and submission to all "their governors, spiritual pastors and masters." It was one of this class who saved our Church from conflagration in 1796, and others who gave timely information, as in conscience they were bound, to prevent the murderous plot in 1822. The present writer adds a willing testimony to the sincere gratitude which has marked their conduct towards the relation in which he has

stood to them as the pastor of this flock.

Although the School, held in the week, was long ago discontinued, the stated catechizing of the children, and the special instruction by the Ministers of the candidates for Confirmation and the Sacraments, have never been intermitted (unless, perhaps, when, by the Revolution, our Church was thrown into disorder,) and in our Sunday School (instituted in 1820) there have always been many, both children and grown persons of this class. In the year 1827, at the suggestion of the Missionary (Rev. E. Phillips) at St. Stephen's Chapel, Charleston, a week day School for children of color was opened by Mr. C. K. Cross, in which were about 50 children, several among them of St. Philip's Congregation.

Sunday Schools have been regarded as peculiar to the present age. But their object, the religious instruction of the young, and the least informed adults, was secured (so far as our congregation is concerned) by the Parish Schools so long as they were kept up, and by the stated catechizing, and occasional private instruction by the pastors, which from the beginning have been in this Church. Those poor children whose parents did not worship here were not overlooked, even before the date of the Sunday School, for seats were provided for such in the Church, the best of Christian Schools, and of course they had the opportunity

of the pastoral catechizing.

The Society for Propagating the Gospel sent out not only Ministers and School Masters, but Catechists, and they gave distinct directions to The Rev'd. Mr. Hasell* who in 1709 was sent as a Minister to St. Thomas's Parish, was previously (1705) employed as a Catechist in Charleston.† "The office of a Catechist is obviously the same as that of the Sunday School Teacher." Still the Sunday School, as now regulated affords the advantages of a larger number of Catechists, and systematic stated religious instruction for the young, and novices, by Lay-teachers under the superintendance of the Minister in addition to that catechising by him which is still continued. It is an auxiliary, and a valuable one, to that system of religious education by Pastors and Catechists, which, from the beginning, has existed in the Church and has never been neglected by that branch of it with which we are connected. The first P. E. Sunday School in Charleston was opened in 1817, in a suitable room, under the Rev'd. Mr. Fowler as Superintendant, and was attended by children from all our congregations in the city, and was dis-

^{*} He was the ancestor of the following Clergymen: C. E. Gadsden, A. Gibbes, Henry Gibbes, Edward Thomas, and Philip Gadsden.

[†] Dalcho's History, page 285 and Carroll's Collections, page 552.

solved in 1820, or rather separate Schools in each Church were then formed. The Sunday Schools in this Church have varied in the number

of their teachers and pupils very little.

If it is asked, as perhaps it may be, did our fathers take an interest in the Missionary cause, we remark that they are to be regarded in the light rather of the objects, than of the promoters, of Missions. By far the greater number of our Churches on this continent were planted or fostered by a Missionary Society. The gospel having been newly introduced among us, large drafts were made on the resources of the inhabitants for the erection of Churches, and the support of Ministers, not only in each one's own parish, but in the parishes less favorably situated, inhabited by their friends and countrymen, and not improbably some of the founders of this Church were members of or contributors to those, (the oldest of Protestant Missionary Societies) the "Society for Propagating the Gospel in foreign parts" and "the Society for Promoting Christian Knowledge" founded about the beginning of the last century in England, by members of that Church. The Societies promoted the advancement of the Gospel, not only by sending forth the preacher, but the Catechist and the School Master, and not by living teachers only, but also by founding Parish Libraries, and disseminating widely, Bibles, Prayer-books, Tracts and other religious publications, and also by establishing Schools, in which thousands of youth in their own and foreign lands have had the unspeakable advantages of Christian education.

NOTICES OF NEW PUBLICATIONS.

An Essay upon the Service of the Church of England, considered as a Daily Service. With a view of reviving a more general and constant attendance upon it. To which is added, the present state of the Daily Prayers throughout the Bills of Mortality - By William Best, D. D., Minister of St. Lawrence Jewry and St. Mary Magdaten Milk-street, and Rector of Keston in Kent .- " Surely, my Brethren, daily Public Worship is a matter of serious concern, worthy of the notice (as in former Ages and Reigns) of Provincial Synods, worthy of the notice of Parliameutary Committees for Religion; Especially in this our day of National dangers and troubles; which, of all days, calls for the daily united applications of a Nation to God, for a deliverance from them."-Essay, p. 76, 77.—London, 1746. -- The wise and holy Church always teaches the same thing. The daily Morning and Evening Prayer, (which privilege is to be had in many of our Congregations, but alas by too few) is no new measure. Witness the book before us, a hundred years old, and where shall we find that holy custom more conclusively vindicated and more eloquently recommended. While our extracts from it will be useful, we hope they will create a demand for the work, and that the supply will soon be made by some of our enterprizing publishers.

"Whilst I was observing, in the course of my subject (as with great justice I might) that there were, blessed be God, some persons of the first sta-

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tions in life, remarkable for their constant attendance upon the daily Service, and for requiring the like attendance from all their domestics; - it was impossible for me not to have your Grace immediately in my thoughts. For who is there that observes not the decorum with which the service of your Chapel is performed? Where every member of your Grace's family gives, not only a due attendance, but, what is more worthy of note, a devout attention too, in a manner that expresses their regard for

it, as the Service of God."

"The reason assigned by the Church in the very words of the "Rubric, for the toll of the bell is, that the people may come to hear "God's word, and to pray with the Minister." "Hereby she has shewn a due compliance with those Scripture commands, that require us to be instant in prayer, to pray without ceasing, and the like commands, which every member of the Church (so far as they relate to public worship) may fairly be allowed to comply with, who is diligent in embracing the several opportunities authority has furnished him with, of joining in For as the daily morning and evening sacrifice amongst the Jews, obtained the name of a continual sacrifice, though offered up but twice a day; by parity of reason, and with the same propriety, daily morning and evening prayer, our spiritual sacrifice, deserves the name of a continual service. Agreeable to which construction, what is said of Cornelius, that he prayed to God always, may reasonably be understood of his

praying unto him at every return of the stated hour for it.

"Again, by this appointment, our Church has made provision for daily worship, in such a manner, as answers all the good purposes of Nunneries and C nvents, and the like religious houses; and without the inconveniences and abuses which such houses are liable to. For by virtue of it, she reaches out to us opportunities of constantly offering our devotions in public to God; without giving up at the same time either our civil or our religious liberties; and without subjecting ourselves (which is as material to observe) to the temptations of a monastic life. So just a regard has she preserved for every thing good and commendable in the Romish worship: at the same time guarding against the superstitions and idolatries of it. She has provided, as it became her to provide us with a daily morning and evening service; and yet has permitted us to remain social and companiable creatures. She has provided us with the means of having an united conversation where we ought to have it, daily in heaven; without denying ourselves a friendly intercourse with our fellow-inhabitants of the earth. And to render this daily (what it otherwise would not be) a joint, rational service; has expressly required it to be performed in a known tongue." . . "At a time when necessary business may deprive masters of families of leisure to attend; either the mistresses, or the relations, or the inmates and lodgers, might find and make use of it: or, in case parents cannot without great let to their domestic affairs, come constantly themselves; surely they might, without any such let, supply their own occasional absence by the attendance of their children; some at one time, and some at another. And was this a settled practice in parishes, seldom would there be a celebration of the daily Service, either morning or evening, but what one at least in every family would be present. And as the blessing of God upon the daily work of families is reasonably to be expected from the daily devotions

of them: by means of this work, and by means of these devotions, every individual member would contribute his proportion to the prosperity of Again, surely Parish-clerks-surely Masters and Mistresses the whole. of Schools, of Charity Schools especially, might find leisure to attend with the little ones committed to their trust; for this end, chiefly, so committed: that they may receive from them a christian education, and be early trained up under a sense of religion and virtue: a sense which, if any thing, a due attendance upon the daily devotions has a direct tendency to promote. Surely, persons of no worldly employments, or of such as admit of frequent intervals from them; -Surely, persons in a manner past their labour, might find leisure for this attendance. Nay, considering the shortness of the time (little more than half an hour) usually taken up in the celebration either of the Morning or Evening Service, upon the week-days, one would think there should be but few instances, even amongst the most laborious and busy part of mankind, where a hindrance to business will deserve to be admitted as a justifiable reason for a general, or a frequent absence.

"Those that make a conscience (and, blessed be God, some few there are) of giving attendance; do not find it, I dare say, a let to their worldly business; with them, business goes on more cheerfully, and in all probability more successfully, for it; a success which repays them amply for the expense of their time in the public service of God; which being so laid out, in acknowledgment of their daily dependance upon him, cannot but recommend them to his protection and providence. And as there are opportunities of giving this attendance at different hours, and at different places; some more suitable than others to different persons, according to the difference of their employments; less, much less is to be said in excuse for the notorious neglect of them amongst us.".

. "The devout Jews, when deprived of an opportunity of attending upon the public service, took care nevertheless to pay their regard to it, by constantly making the stated hour for it the stated hour for their private prayers: as if by so doing, they meant to unite the private prayers of the closet with the public prayers of the Temple." . Of the royal Martyr, we read "That he was very punctual and regular in his devotions—that he was never known to enter upon his recreations or sports, though never so early in the marning, before he had been at public prayers: so that on hunting-days, his Chaplains (and I suppose his Nobles too) were bound to a very early attendance." . Anna the Prophetess served God night and day in the Temple. There is daily service in the several Churches in the cities in England—in the Cathedrals, in the Colleges—in the Bishop's houses, and in the Courts of Princes.

The author gives nine reasons in favor of the daily Service. We quote them—"1st. What a demonstration it would be to the world of a public spirit of devotion subsisting amongst us? even such a spirit, as might justly entitle this nation to the glorious character which God promises to bestow (Exod. xix. 6.) upon his own peculiar people;—that they should be unto him an holy nation, a kingdom of priests.

"2d. That as it is their duty to do every thing to his glory; can they do any thing more conducive to it, than by a daily public worship of Him?

3rd. That as it is their duty to let their light shine before men, can it any where shine more advantageously, than in the daily assemblies of his saints?

4th. That as devotion is to the soul what food is to the body; by means of this attendance, it would in time become as habitual for a parish to partake of the daily service for the nurture and nourishment of their souls, as it is for every family in it, at stated times, to partake of food for the daily sustenance and refreshment of their bodies.

5th. That disuse of public prayer (the same is true of private) of course begets disinclination; and disinclination, at last, will end in aversion to it.

6th. That a constant attendance keeps up our acquaintance with our Liturgy; and from the Lessons, Epistles and Gospels read, with the rule of our faith and practice, thereby preserving a constant sense of religion and virtue upon our minds.

7th. That it serves as a daily check to the manifold temptations of the world; which they that converse with it, without ever conversing by prayer with their God, will of course fall a sacrifice to.

8th. That it serves as a Week's Preparation of us, for the more solemn

discharge of the duties of the Lord's day.

9th. That it tends to remove a popular objection of Papists against us; who are very apt to urge, That whilst we pretend (as they word it) to be reformed from the errors of their Church; we suffer ourselves, in point of public worship, to be far more remiss than they. An objection, so far as there is truth in it, (and, God knows, there is too much) that can no other way be so effectually answered, as by a more general and constant attendance upon the daily service."

Progress of Society.—An article in the North American Review, for October, 1846.— No one interested in letters or philosophy can fail to be delighted with this article; and the Christian heart cannot but be cheered by the prospect (we fear it is too bright to be realized very soon) opened as follows:—" But there is a higher life in reserve for our race. There is a higher style of greatness, which men will soon learn to recognize and revere. It is moral greatness,—the life of the affections, the life of reverence, faith, and love,—the life of God in the soul of This alone can finally satisfy human desire; for man's aim has always been after the absolute and the perfect, and in the life of the affections only is this to be reached. How wide a contrast, as to man's power of attainment, is there between mental and moral greatness! Our growth in knowledge is growth in conscious ignorance. The dimensions of truth enlarge before us faster than our conceptions of it. Perfect knowledge, perfect wisdom, are unknown terms this side of heaven. But in moral goodness we are bidden and encouraged to be perfect,-to be the followers of God,-to leave no possible virtue or grace of character out of the scope of our effort or our hope. strikingly is the contrast between the absolute and permanent worth of mental and moral greatness respectively brought out by the history of those periods when both of them have been undervalued! The wisest men have always been outgrown in a few generations, and the ignorance of men who filled the world with their renown becomes the laughing - stock of school-boys. We look down upon ancient wisdom as men used to look up to it, and future children will learn in their infant schools what is known only to the greatest minds of the present day. But a good man the world never outgrows, never looks down upon. Socrates and Antonius Pius, Elijah and Daniel, St. Stephen and St. Paul, fill as large and high a place in the world's eye as if they had just died. Fenelon, Howard, Oberlin, will seem to the end of time to have reached as lofty a moral elevation as that on which they stand to our view. The stars in the galaxy of moral excellence never grow dim, nor can

they be outshone.

"This last stage of progress, this final era of humanity, yet remains,the era when there shall be recognized no form of greatness apart from moral goodness,-when art, science, genius, poetry, shall draw their inspiration from heaven, and shall be but ministering spirits to faith, hope, and love. And though we discern only the faint dawn of this era, we are not without its authentic record. Far back in the world's rude infancy, when strength of limb was enough to make a man great, there were written predictions of a golden age to come, when the love of God should be the all-pervading principle, when men should learn war no more, when the waste places of humanity should rejoice, and the wilderness blossom. It is for these days, foreshown in visions from heaven to those ancient seers, that our earnest expectation now waits. It is to roll them on that every true man should gird himself with inward strength, that he may do his part in writing out in the annals of soon coming generations the brightest pages of prophecy." . . "But when moral greatness is the object of universal admiration and desire, then, and not till then, shall we witness a truly republican condition of society; for of moral excellence, of eminent goodness, no seeker can fail. A more than human teacher declared, "In my Father's house are many mansions,"-yea, an open and honored place for all that enter in. It is a civilization founded on moral culture, on the life of the affections, that must vet be the great levelling principle in human society, equalizing all conditions of life, ennobling all lawful avocations, encircling with its zone of the kindest sympathies the loftiest and the lowliest dwell-There is hope for the speedy advent of this millenial condition of society in the fact, that the several principles of greatness that have been revered in successive ages have supplanted one another, each with more and more rapid footsteps than the preceding. For the first half of the world's history we trace no higher principle than brute force. The ascendency of the military spirit marks the next two thousand years. But the reverence of birth, of wealth, of intellect, have succeeded each other by much shorter intervals; and moral greatness is even now, we trust, fast winning the ascendency. In abounding irreverence and skepticism we may yet discern the dayspring of a brighter era. With the accumulated power and awakened energy of Christendom, concentrated, as it is beginning to be, on moral objects and for philanthropic ends, years may do the work which centuries have done. Christian benevolence already belts the globe. Art lends its fire-wings; science its eagle vision; wisdom its age-gathered treasury. We will hope, then, that an early posterity may witness the entire supremacy of faith, truth, and love."

Burlington College: Address of the Trustees; Prospectus of the Preparatory School. "That our sons may grow up as the young plants." 1546.—The history of this enterprize (of course brief, for it is just commenced,) in which the Church is, or ought to be deeply interested, is in the pamphlet before us. The three most ancient and most reputed and best endowed Colleges of our country, are under Non-Episcopal control and influence. The young of our Communion are naturally attracted thither, and if they do not come out with a changed faith, Unitarian, or Congregational, or Presbyterian, their attachment to the Church of their fathers is weakened, and perhaps to a degree that borders on scepticism or an absence of all religious sentiment. We are thankful that we now have several Church Colleges and hope, that they will grow into Universities, and it is important, that they are located, not far from the three old institutions above referred to. The plan of Burlington College has some peculiarities, which they who hold that morals and manners have not been sufficiently regarded in education will approve. We quote "The Legislature of New Jersey, at their present session, has incorporated Burlington College, with the most liberal provisions, as an institution of the Church. By the condition of the Charter, that the Trustees shall be always members of the Protestant Episcopal Church, perpetuity in unity is, with God's blessing, effectually secured. And this is no small advantage. The Councils of the Institution will be of men who are of one mind; and who will therefore look with a single eye to the trust committed to them." . . . "It is designed to be a domestic, it is designed to be a religious, institution. It will be organized and conducted as a family. It is to be a brotherhood. The teachers will be as elder brothers. The Rector will regard teachers and pupils as alike his children. Nor will the maternal office be withheld. Female influence will be a constant and an influential element in its administration. The Matron will be the mother of the family, and the mistress of the house. The Bishop will come in, with a continual supervision, as the father of them all." . . "It is a Christian home that we provide for them. We shall gather them under the shadow of the Cross; and our great care shall be to keep them there, through faith, unto salvation. Burlington College is a Church institution. Its doors, like those of the Church, will be always open, and to all. It is designed to be a shelter and a refuge for the young. Its atmosphere will be serene and sacred. And the more cheerful, for its serenity and sacredness. Holy Scriptures will be daily read. Holy Prayers will every day be offered. And it will be every day's desire and effort to realize the truth of holy Scripture, and to live the piety of holy Prayers," . . "We propose no time for the organization of the first class of the College. We shall do it when we are ready. We shall be willing that it shall be small. We shall count slow growth the most certain. And, though we shall receive scholars in advance, that fully meet the rule of our requirements, we shall much prefer the Scholars of Burlington School as the Students of Burlington College."

SELECTIONS.

DEACONS .- FROM BISHOP DELANCEY'S ADDRESS.

I would earnestly urge upon the larger parishes of the Diocese the immediate employment of newly ordained Deacons, as aids to their Rectors in the many and pressing duties which devolve upon them for the threefold benefits which will accrue to the Palish, the Deacon and the Priest. The theory of the Church is, that the Deacon is an assistant to the Priest, and that he should labor with the priest, and under his direction, in the Parish during his diaconate until prepared for the

priesthood.

The practice has been, from the paucity of the clergy, to place the Deacon, as soon as ordained, in the full charge of a Parish, and thus throw upon an inexperienced youth, the heavy responsibilities and duties of a full ministry. I am persuaded that the time has come for us to revert to the wisdom of our Master and His inspired apostles on this point. When we reflect on the wisdom, knowledge and experience which the Deacon may acquire by a year's parochial labor, under the guidance and counsel of the Rector of a Parish, and the augmented efficiency which his aid in many ways will give to the Presbyter's labors; and the simple fact that in such places as Rochester, Buffalo, Utica, Syracuse, Batavia and Geneva, and similarly situated parishes, a third service for Sundays, and extra services on week days could always be held without any interference with the efficiency of the regular services now held, and that all this could be done without parish rivalry or contention, in due subordination to the constituted parishes and clergy—by united action and co-operation of the clergy -by bringing them into closer contact with the people - without substituting a semi-secular and half educated clergy for a duly trained, ministerial, spiritual, one-minded diaconate, to the great relief and increased efficiency of over-burdened care worn and almost broken down pastors, and to the wider usefulness of the Deacons themselves when called to the full charge of a parish; when I consider these bearings of the subject I feel satisfied that I cannot make to the Church in this Diocese a wiser suggestion for strengthening and increasing the parishes, than that every large parish should arrange at once to employ a Deacon in connection with and subordination to the Presbyter who is over them in the Lord.

If I speak on this subject decidedly, it is because I have had a partial trial of the experiment when myself a Presbyter and Rector in Philadelphia, and because I have witnessed its operations elsewhere. I look upon it also as the great means by which in giving two laborers to each Parish, the ministrations of the Church are to be carried more extensively and efficiently to the poorer portions of the flock, and they brought

into closer connection with their clergy.

SYMBOLICAL LANGUAGE OF PRIMITIVE CHURCH ARCHITECTURE.

BY THE REV. G. A. POOLE, M. A.

While we are proving that ecclesiastical architecture was a language that expressed something, we shall also find that from the very first the

things which it expressed were appropriate; that it was characteristic in its intellectual expressions; that its character was theological; doctrinal, catholic, exclusive; aiming not only at accommodating a congregation, but at elevating their devotions, and informing their minds; attaching them to the spiritual Church of which the earthly building is the symbol, and leading them onwards to that heavenly Jerusalem, of which the material fabric, is as it were the vestibule. Hence a Christian Church always embodied some of the mysteries of the Christian religion, as the mystery of the Trinity;—always shadowed forth some part of the ecclesiastical polity, as the division of the Church into Clergy and Laity;—always conveyed some instruction on religion and morals, as for instance, in the texts of Holy Scripture or certain moral lessons written on the walls,—and always pre-supposed a Catholic worship, that is, a worship separate from error, and from the perversions of all secturies.

A description of the general plan of a Church, as it was erected so soon as the Christians were at liberty to follow their own inclinations in the arrangement of their ecclesiastical edifices, will make this abundantly plain, so far as the structure of the primitive Church is concerned.

In the most ancient churches of which we have any distinct descriptions, there was first of all the entire space, the church yard as we should call it, answering to the court of the Gentiles in the Jewish Temple, enclosed by a wall to imitate the separation of the Church from the world. Within this, but still without the sanctuary or proper Church, was the baptistry, or building enclosing the font; for as holy Baptism is the divinely appointed sacrament of admission into the Church, it was held that this enclosure, separate indeed from the world, but not yet a part of the Church itself, was the fittest place for the administering of this holy sacrament. Then came the sacred edifice itself, extending from the west to the east, of a length far greater than its breadth, and terminating at the east end in a semicircle: representing as nearly as might be in its shape the body of a ship, in allusion to the ship into which our blessed Lord entered, which was always looked upon as a type of the Church: and also (for the two allusions may well exist together,) to the Ark in which Noah and all who were with him were saved from destruction, while every creature without perished. The entrance was at the west, and the whole interior was divided into three portions, answering to three several divisions into which the ecclesiastical polity requires that the members of the Church shall be distinguished. There was first the narthex or porch, for penitents and catechumens :- for all, that is, who might receive the teaching of the Church, and join a part of her worship, but who were not yet admitted to the last solemn rite of Christian worship—the Lord's Supper—or who were for some reason debarred from it for a time. Then followed the nave, or body of the Church, for the Communicants, σελειοι, or perfect Christians as they were called; and still farther eastward the Sanctuary, the Chancel, as we now speak, appropriated to the clergy, or those who are separated from the rest of the Church for the divine service. Each of these portions of the Church was separated from the other other two by a screen, or a veil, to intimate the reality and importance of the distinction which they signified between the different classes of Christians.

The most glorious distinction between the chancel and the nave, was the altar at the east end of the former, at which the Clergy administered. But among these too, a distinction was to be observed; the throne of the Bishop was placed behind the altar, at the extreme east, so that he sat facing both the altar and the people. The lower thrones of the Presbyters were extended on either hand of the Bishop, so as to form a semicircle encompassing the altar; and the deacons stood in the presence of the priests. The Bishop addressed the people from the steps of the altar, a privilege of his order only; the Priest, when he preached, which he did not ordinarily do in the presence of the Bishop, preached from an ambo, or desk in the nave; other places were appointed for the readers and singers.

But the most important rule, and one which was never broken in the primitive Church, was, there should be but one altar in each Church; a symbol always understood, and often referred to, of the unity of the Church of Christ. One altar, one Bishop, one Church, were correlative terms, and were associated as such in the mind of every Christian man.

From the Christian Witness.

ALTAR AND COMMUNION TABLE.

The book before us is an elaborate essay on the mischievous tendency of regarding the Communion Table as an Altar. The disposition merely to change names, and to call that an Altar which the Church, in All her offices relative to the administration of the Lord's Supper, calls a Table, would, of itself, be a matter of but very little moment. Such a change of names is of importance when it becomes the exponent of that system of theology which regards the Lord's Supper as a sacrifice, in which the body and blood of Christ are offered up for the expiation of sin, in direct contradiction to the plain and explicit declaration of holy Scripture, and the not less plain expression of the doctrines of our Church, as contained in her authorized standards.

Happears to us, that the danger to the peace of the Church, and the welfare of souls, does not lie in the form nor in the name of the elevated structure on which the elements of bread and wine are placed to be consecrated, but in the unsound doctrines, with respect to the eucharist, which may be held and preached by those who officiate at the altar; who do not hold and preach the truth as the Bible declares it, and as the Church has solemnly set it forth in her articles and liturgy and homilies. The form of this structure has usually been regarded as a matter of In some churches, it is in the shape of an oblong chest, or ark, covered entirely with cloth; sometimes it is only partially covered. In other churches, there is simply a plain table; while, in others, the holy table looks very like a card table. We do not understand that there is any heresy connected with the shape of that elevated place on which the consecrated symbols are placed. A minister may have a disposition to ape the Romanists, and accordingly have the communion table erected in his Church in a chest-like form, so that it shall, in some degree, resemble the altars of Romish churches. Like that corrupt communion, he may teach his flock, that on this altar he, as a priest of the VOL. XXIII,-No. 9.

Most High God, offers the body and blood of Christ a sacrifice for sin. Here, surely, is heresy, open and deadly heresy, condemned alike by the pure word of God, and the teachings of the Protestant Episcopal Church; but the heresy is neither in the material, nor in the form of this elevated structure, but it is in the minister, in the man—in his head and in his heart—it dwells upon his lips and is spread abroad on the wings of his words and example, and is sent forth wherever his influence can reach. Now suppose that his Bishop direct him to take down this hollow, oblong chest, and to put in its place a plain pine take, with four unadorned legs; this same priest would call this same pine table an Altar, and he would continue to instruct his people that a real, but mystical and "unbloody sacrifice" was offered upon this pine board altar, standing on four legs.

Here is a change of an altar for a table, but no change of false doctrine for that which is true. Why? Because the heresy was in the min ister, and not in the chest; it was not in the wood nor in the stone of which it was constructed, nor in the drapery that covered it. To think of shutting out heresy from the Church by rigorously requiring the communion table to be in a particular form, is surely a puerile idea. It is certainly not laying the axe at the root of the tree. To refuse to consecrate a Church in which the Lord's table, either from the taste of the people, or the directions of the architect, or the fancy of the minister, is in some other form than that of 'a proper table,' in the usual sense, is a

serious matter.

The Church has nowhere described the form of that structure from which the consecrated elements are to be taken and administered in the Lord's Supper. If one Bishop has the power to say that it shall be made of pine, and stand on four legs, another may say that it shall be made of oak, in a chest-like form; and another, that it shall be constructed of five slabs of marble, and that he will not consecrate a Church where it is not so constructed. Again, when does a structure pass from a table to an altar? Who is to be the judge of the point of transition? Frequently, the holy table, in our churches, is so covered, as to render it impossible, without removing the covering, to determine whether is in the form of a chest, or whether it stands on legs, a 'proper table.' There is scarcely an Episcopal Church in this city, that has a 'proper table,' in the usual sense. In Philadelphia, we understand, they are usually covered with an altar-cloth, on which is a halo, with the letters I. H. S., thus strikingly resembling the altar in the Romish churches, both as to their form and their covering; and yet the gospel is preached in these churches in its purity, and the priests do not pretend to offer the body of Christ an 'unbloody sacrifice' on these altars.

The truth is, the remedy lies elsewhere. No Bishop should expect to prevent the spread of heresy by such measures. If a Bishop finds that he has in his Diocese a minister who preaches unsound doctrine, he is bound to prevent the mischief of such teachings by the proper exercise of his Episcopal authority; and this is to be done not by going into his Church, and ordering the Rector to pull down his oblong chest, or tear off the drapery, and expose the particular form of the holy table; but if the minister be a deacon, he should withhold his license to preach, until such times as this deacon gives evidence of soundness in the faith;

and if he be a Presbyter, he should cause him to be tried by a council of his peers, according to the canon, and, if found guilty of entertaining and preaching heresy, suspend, or degrade him, according to the degree of his offence.

One Bishop may take the stand that he will not consecrate a Church if there be a cross on it, in it, or about it. Another, that he will not consecrate a Church, unless the minister promises that he will not wear a surplice. On the other hand, another Bishop may refuse to consecrate a Church edifice, unless there is a cross somewhere about it, or unless the minister promise always to administer the sacrament in the surplice. We hope that common prudence will induce our Bishops to attend to the weightier matters of the law, and to give no more importance to the mint, anise and cummin, than they are entitled to; by thus doing, unity and sound doctrine, with peace and quietness, may be essentially promoted.

MESSRS. EDITORS:—It is not often, (so it seems to me), that your readers can meet with any thing more true, seasonable, and worthy to be reflected upon than the following remarks from the "Church Times."

OBSERVER.

PROGRESS.

The distinguishing feature of this age is rapidity. We now perform in a single day a journey, which in our father's time occupied several, and send messages over similar distances in a moment. The natural effect of this rapidity of movement is to increase the pecuniary value of time, and thereby to put all men into a hurry. We do things now more rapidly than our ancestors, but the consequence is, not that we have more leisure, but that we have less. The more we have the power of doing the more we attempt. Our ancestors were content to toil hard, live hard, and as the reward of their labor and self-denial, to rise one or two steps in the social scale in the course of a long life. We insist on living luxuriously all our days, and yet in passing from the very bottom to the very top of society, while we yet retain youth enough to accommodate ourselves to, and to enjoy our new elevation. In order to attain this, we must however work hard, much harder than our fathers. We must give ourselves soul and body to the profession in which we have embarked, we must join "night to day, and Sunday to the week." Religion must wait our leisure, the leisure of the slaves of Mammon, and when Mammon for an instant relaxes his demands, Belial stands ready to fill up the vacancy with worldly pleasures. These facts give a new force to the sacred injunction not to be conformed to the world. The time is not very far off, if it has not arrived, when a Christian must deliberately resolve to be poor; and this at a time when all the world are resolving to be rich.

A separation between the Church and the world, wider than any which has existed since the days of Constantine, must soon take place. The watchword of the world is progress, an unholy, agitating, absorbing progress, which knows no stop, and allows no rest. Whoever becomes

a votary of wealth gets involved in that progress, and loses all power of attending to the concerns of his soul. The Christian's watchword too is progress. A progress different from that of the world, a progress in personal holiness, a progress in the extension of the Church. Both parties are making progress, but not in the same direction, of course they are hourly getting farther apart. Their views, feelings, hopes, are becoming more and more diverse. At the beginning of their career they were in part occupied by the same objects, but in a short time both

are removed from those objects and engaged with new ones.

These reflections are very awful, they may even be said to be appalling, but they may be in one view a source of hope. The early Church gained on the world; since the days of Constantine, it seems to be clear that the world gains on the Church. But when the Church was thus gaining on the world, they were avowed antagonists, there was no friendship or communion between them. But when the world disguised itself as the Church, and professed to be the Church, then the Church lost her power, and the world more and more gained upon her. Men fancied that the world was no longer evil, that they might serve the world and serve God too, and then the things of sight prevailed over the things of faith, and men became worldlings ere they perceived that they were impairing their Christian characters. Now progress is like to separate the Church and the world again. The world will soon so entirely engross the whole man, that Christians will see the necessity of abjuring it practically, unless they prefer an abjuration of Christianity. Then in some form or other will arise a direct opposition, and struggle for mas-The world, emancipated from the homage which it now pays to the forms of Christianity, will be its avowed enemy, and will persecute it in some way or other. It may be in the old fashioned mode of Nero and Dioclesian.

The practical lesson which we would draw from this is, that we should restrain our desires, be content in the station of life in which we find ourselves, and let our "moderation be known unto all men." We are "children of God, members of Christ, and inheritors of the kingdom of Heaven." Our business is to preserve our title to our inheritance, and having that which is of more value than all the world, not lightly to part with it, in exchange for the nothings of wealth and pleasure. Let the world make its boasted progress, and let us make our progress too, "forgetting those things which are behind, and reaching forth to those things which are before," let us "press towards the mark, for the prize of the high calling of God in Christ Jesus."

ALTAR AND LORD'S TABLE

Are, in Scripture, controvertible terms. (See Ezekiel xli: 22, and xliv: 15, 16, and Malachi i: 7, 12.) In the Church in heaven (see Rev. vi: 9-viii: 3-ix: 13) we read of altars; why not have them in the Church on earth?

AN EXTRACT FROM THE VIIIth HOMILY.

Messes. Editors:—All the admirers of "the Homilies" are perhaps not aware that there is one entitled "how dangerous a thing it is to fall from God." Please publish this extract from the second part of the 8th Homily.

"Let us beware therefore then (good christian people) lest that we rejecting or casting away God's word (by the which we obtain and retain true faith in God) be not at length cast off so far, that we become as the children of unbelief; which be of two sorts, far divers, yea, almost clean contrary, and yet both be very far from returning to God: the one sort, only weighing their sinful and detestable living, with the right judgment and straitness of God's righteousness, be so without counsel, and be so comfortless (as they all must needs be from whom the spirit of counsel and comfort is gone) that they will not be persuaded in their hearts, but that either God cannot, or else that he will not, take them again to his favour and mercy. The other, hearing the loving and large promises of God's mercy, and so not conceiving a right faith thereof, make those promises larger than ever God did, trusting, that although they continue in their sinful and detestable living never so long, yet that God at the end of their life will shew his mercy upon them, and that then they will return. And both these two sorts of men be in a damnable state, and yet nevertheless God (who willeth not the death of the wicked) hath shewed means, whereby both the same (if they take heed in season) may escape. The first, as they do dread God's rightful justice in punishing sinners (whereby they should be dismay'd, and should despair indeed, as touching any hope that may be in themselves;) so if they would constantly or stedfastly believe, that God's mercy is the remedy appointed against such despair and distrust, not only for them, but generally for all that be sorry and truly repentant, and will therewithal stick to God's mercy, they may be sure they shall obtain mercy, and enter into the port or haven of safeguard, into the which whoseever doth come, be they beforetime never so wicked, they shall be out of danger of everlasting damnation; as God by Ezekiel, saith, what time soever a sinner doth return, and take earnest and true repentance, I will forget all his wickedness. The other, as they be ready to believe God's promises, so they should be as ready to believe the threatenings of God; as well they should believe the law, as the gospel; as well that there is an hell and everlasting fire, as that there is an heaven and everlasting joy; as well they should believe damnation to be threatened to the wicked and evil doers, as salvation to be promised to the faithful in word and works; as well they should believe God to be true in the one, as in the other. And the sinners that continue in their wicked living, ought to think that the promises of God's mercy and the gospel pertain not unto them being in that state, but only the law, and those scriptures which contain the wrath and indignation of God, and his threatenings, which should certify them, that as they do over-boldly presume of God's mercy, and live dissolutely; so doth God still more and more withdraw his mercy from them; and he is so provoked thereby to wrath at length, that he destroyeth such presumers many times suddenly. For of such St. Paul said thus, When they shall

say it is peace, there is no danger; then shall sudden destruction come upon them. Let us beware therefore of such naughty boldness to sin. For God, which hath promised his mercy to them that be truly repentant (although it be at the latter end) hath not promised to the presumptuous sinner, either that he shall have long life, or that he shall have true repentance at the last end. But for that purpose hath he made every man's death uncertain, that he should not put his hope in the end, and in the mean season (to God's high displeasure) live ungodly. Wherefore, let us follow the counsel of the wise man, let us make no tarrying to turn unto the Lord: Let us not put off from day to day, for suddenly shall his wrath come, and in time of vengeance he will destroy the wicked. Let us therefore turn betimes, and when we turn let us pray to God, as Osee teacheth, saying, Forgive all our sins, receive us graciously. And if we turn to him with an humble and a very penitent heart, he will receive us to his favour and grace for his holy name's sake, for his promise sake, for his truth and mercies sake, promised to all faithful believers in Jesus Christ his only natural Son. To whom, the only Saviour of the world, with the Father and the Holy Ghost, be all honour, glory, and power, world without end. Amen.

WORKING CLERGY:

We give our readers an extract from the diary of a Clergyman in the eastern part of London, pledging ourselves to its accuracy:—"1846, Sunday after Trinity; left home after family prayers, at a quarter after nine; walked a quarter of a mile to the schools, heard the children in their collect and catechism, and distributed the reward tickets for early attendance; walked afterwards a quarter of a mile to Church, and married two couples; commenced service at eleven, read prayers and preached; walked half a mile home to dinner. After dinner walked half a mile to the work-house, commenced service at a quarter past two, read prayers and preached a sermon in the Chapel. At half-past three went to Church for afternoon service; read prayers and preached a sermon; afterwards churched ten women and baptized fourteen infants; attended a funeral, and read the burial service in the Church; walked a quarter of a mile and got home to tea at a quarter before six; left home again a little after six; walked half a mile to Church for evening service; commenced service at half-past six; read prayers and preached again to a large congregation; after service was over accompanied scripturereader to visit a sick man he had reported; read prayers and administered the sacrament to him; walked three quarters of a mile and got home at half-past nine, not more tired than usual on a Sunday, having for upwards of twenty years been similarly employed.—English Gentleman.

The York County and the County of the County

POETRY.

LOVE TO THE CHURCH.

I'll love thee, Holy Church of God, Which Christ hath purchased with His blood: Though scoffers mock, the world deride, I'll love thee still, my Saviour's Bride. Oft as thy faithful voice invites, I'll haste to join in hallowed rites The piety of ancient days Has handed down—the hymn of praise— The simple, fervent prayer—and low At Jesus' sacred name to bow. Once bathed in thy baptismal stream, From every stain of sin made clean: Nurtured with a kind Mother's care, Taught thy words of holy prayer; Fountains of mercy ope'd in thee, So full of love and mystery; Whence to the weary soul flow joy, And hope, and heavenly peace—why Should not I love thee? To thee bring The heart's first love, an offering; Thy praises tell with latest breath, Upon thy bosom sleep in death?

When, as now, storm-clouds gather near; When sinks the faithless heart with fear; When the exulting world predicts thy fall, And coward friends heed not thy call, In holy courage let us stand Firm by the Church. His mighty hand, Whose cause thine is, will surely save. Bide we our hour, the tempest brave; In God's good time 'twill pass away; The night be turned to glorious day.

We're not alone. Angels are nigh,
Bending from Heaven in sympathy;
The spirits of the dead look down
From Paradise, to cheer us on,
Through love for a Saviour crucified;
Love to the Church from which He died.

H: C .- Calendar.

RELIGIOUS INTELLIGENCE.

Missionary Lecture at St. Stephen's Chapel.—That for November was by the Rector of St. James' Santee (Rev. N. Hyatt). The text was Psalm lxxiv: 22. "Arise O God, plead thine own cause." The cause of God is knowledge, holiness, and benevolence, and it is a duty to pray for and promote (as far as we can) that cause. The terms in which holy men of old pleaded for that good cause with a merciful God were happily quoted.

After the sermon, Missionary intelligence extracted from the "Spirit of Missions" for November and from "the Calendar," printed in Connecticut was read, relating to both Domestic and Foreign Missions.—

The amount collected was \$27 75.

Pinckney Lecture.—The semi-annual Lecture on this foundation was delivered at St. Philip's Church, on Tuesday, Nov. 24th, by the Rev'd. R. Henry, D. D., of the College of South-Carolina. The "greatness of God" (one of the topics prescribed by the venerable founder) was enforced by the evidences in nature of his incomprehensibility, and by the declarations of holy Scripture on that point. The practical lessons to receive the gospel with the humility and docility of a "little child," and to be thankful for the institution of "the Church," and to acquiesce in its teachings, were set forth with force, and in the language and style of a finished scholar, and practised author.

Domestic and Foreign Missionary Society of the P. E. Church.—The "Spirit of Missions" for November is enlarged by 10 pages and the matter is full of interest. We extract, partly to invite attention to the whole, from the Missionary at Carlowville, Rev. F. B. Lee. "A class or congregation of colored people has been organized, with a view to their being instructed in those portions of the Liturgy which are unvarying. I have no doubt whatever, that if I can succeed in interesting them until they have learned, and are once able to take part in the service, they will greatly prefer it to that of the denominations around us; but, until such is the case, their preference will remain as it is, strongly in favor of them."

From Catawba.—"I have pursued a course of conciliation, laboring in Church and out, by preaching and example, to impress upon my people the necessity of avoiding all occasions of offence,—of endeavoring 'to keep the unity of the spirit in the bond of peace,'—of laboring continually to show the existence of faith in the fruits of a pious walk and godly conversation. I have exhorted them, that while they should contend earnestly 'for the faith once delivered to the saints,' they should also 'resist with meekness those that oppose themselves,'—showing their Churchmanship, not by indulging in malice and wrath, and clamor and evil-speaking, but by manifesting in their lives and dispositions the graces of the Holy Spirit."

From Florence.—" The Board may not hope, for many years to come, that the religion of the Church, will become the religion of this country. But, in the langage of our excellent Bishop, the moral power of the Church is greatly on the increase, however slowly she is increasing in numerical power. . . "Should that good man be preserved to the Church, I rejoice in the firm and happy belief, that the eyes and heart of his old age will be cheered with the grateful view of a flourishing Diocese, in this now benighted Alabama; and one that will pay, with interest, for

all now bestowed."

From Mississippi.—"In July last I visited a small colony of Episcopalians, at their request, at Kirkwood, near Camden, Madison county, Miss., about forty miles north-east of this city; and I may truly say, I never spent a week more agreeably in my life than in their midst. I was welcomed to the hospitable mansion of Col. William McWillie, in whose house I celebrated the holy eucharist, administered infant baptism, and preached. This colony consists of four wealthy and extensive families, who have lately emigrated from South-Carolina, and settled upon plantations near their dwellings. I

found several communicants, and a few others anxious to become members of the Church. They had been several months without the sacraments, though one of their number, Thomas Anderson, Esq., read the Service and a sermon for them every Sunday. I baptized two infants. This colony contemplates erecting a Chapel, and engaging the entire services of a clergyman as soon as possible."

From Tennessee.—"The greatest obstacle I find to the spread of the pure Gospel truth is absorption, absolute absorption, in worldly matters, with an almost total disregard of, and indifference to every thing else; and hence the imperative necessity of bringing home the subject of personal religion, to each family at their fire-sides, as well as from the

pulpit."

Case of the Jews.—The Committee have purchased "the Church of the Redemption" in 6th street, New-York. "Our Missionary, since his return from Europe, is greatly encouraged in his work and labor of love to the ancient people of God, having witnessed, in England and on the continent, the abundant fruits of the London Society's operations in this department of Christian benevolence." . . "Thirty-five years ago it was with the London Society the day of small things. With but one Missionary, no Chapel, little patronage, and scarcely any converts, they, amidst the distrust of some, the opposition of others, the ridicule of a few, and the indifference of almost all, addressed themselves to the work which, at that time, was a new thing in Christendom, viz: evangelizing the Jews. Now what do we behold? A glorious harvest gathered in! Sixty Missionaries in the field—several Episcopal Chapels—over twenty-five thousand pounds sterling income—Bishops and Clergy, nobility and gentry, and many of the most distinguished citizens, are now its supporters and patrons, and more than five thousand Israelites are gathered into the fold of Christ."

From China.—In the city (Shanghai) are a large number of Roman Catholics. The Bishop resides about four miles distant. His Diocese is computed to contain sixty thousand members. "Before (writes Rev. Mr. Smith, of the Church Missionary Society) my leaving Amoy, the five high Mandarins of the place jointly gave a special feast to the Missionaries there-seven, including myself-no other foreigner being present. The most honorable seats were given to us, and they expressed high admiration of the excellence of the Missionary work and the benevolence of Missionaries." "On the same day, [writes the wife of one of our Missionaries,] my dear husband was able to commence family worship with our servants in Chinese. It was indeed 'with stammering lips and another tongue,' yet I believe he was perfectly understood by them all. They are most docile and attentive. May the Lord enlighten their understandings and open their hearts." . . "The Hai-hang, or Lord Mayor, requested, in my hearing, that the Missionaries would send a package of our tracts; and promised that, after reading them himself, he would distribute them among his people." . . Of the five ports, Canton can only be said to be partially opened to Missionary work. Amoy, " It is also already occupied to the utmost of its relative local importance; having six Missionaries on the Station, four of whom have begun to preach in Chinese. The two northern ports of Shanghai and Ningpo

stand first, in the character of the people, connection with the interior, and all or most of the local considerations which render a Missionary Station important, on a large view of things. If, without crippling those stations by a scanty and inadequate number of Missionaries, an effort can be made to undertake even a small beginning at Foochow, then I entreat the Committee speedily to send out two Missionaries, with energy of mind, and strength of body, to enter on Foochow; either unmarried men, in the first instance, or, if married, for the first few months unaccompanied by their wives." . . From Bishop Boone, dated 24th March: "Our school is getting on very well." "We are engaged, just now, on the revised edition of the New Testament. It will be much improved, and will be such, I have no doubt, as will warrant the Bible Societies of England and America to adopt it as their version; at any rate, for the present. It certainly is a sad state of things, that we are here now, with access, at six different points, to millions of the Chinese, and have not a copy of the New Testament to give an inquirer. We expect to have a meeting of the more advanced Missionaries at this place in September next, to complete the revision, after which permission has been received from the British and Foreign Bible Society, to print at their expense; and I suppose, if all goes on harmoniously at that meeting, we shall soon after have an edition out. I am engaged in this work at present, and expect soon to commence with the Prayer-Book. . . . I expect (D. V.) to baptize Chae on Easter Sunday. He continues to give very satisfactory proof of his having turned away from dumb idols, to serve the only living and true God. I attended yesterday the of a China man, who was some months since baptized by Dr. Medhurst." "After the baptism the Bishop made a short address, and offered prayer in Chinese. It was the first time he had attempted to do As you may suppose he felt deeply. He told us afterward, at the administration of the Holy Communion, that it was one of the most

so. As you may suppose he felt deeply. He told us afterward, at the administration of the Holy Communion, that it was one of the most interesting days of his life."

From Africa.—" A strong effect has been produced on the minds of the heathen by the fact that the places of those who fall are speedily supplied, and that other men, prompted by the same motives, take up the same Cross; and their attempt to promote the happiness of the people has given them the fullest confidence in the purity and integrity of

the motives by which they are actuated. I have often been delighted as I observed the effect produced on their minds. When they have heard of the sickness of the Society's agents, they have assembled for prayer, and poured out their souls to the God of Missions, that He would spare the life of His servant, whom He had sent among them." "There is not a town of any considerable importance, and there is not a kingdom, into which we might not have full and free access, had we men to go and occupy them." "It is not so much in the number of converts that we have cause for congratulation, as in the impression which the truth is beginning to make on the public mind. I could ascertain, from various sources, and from conversations with some of the leading men, that the feeling in favor of Christianity is very general, and widely extended;

and that a strong conviction prevails that Christianity is to supersede Forty-eight alone have been ex-communicated. And have those who

their present system of religion, and that their ancient customs are about to be abolished. I was told on one occasion, by a person who wished me to observe the greatest secrecy—and I did observe it there—that, in a private conference between the King and his Counsellors, they came to the conclusion, that the introduction of Christianity about this time being in unison with some ancient tradition, was, in all probability, the system by which their own is to be superseded, and by which their nation is to be benefited."

The amount reported is, for Domestic Missions \$2,476; from South-Carolina, \$229; for Foreign Missions, \$1,359; from South-Carolina, \$239.

Theological Seminary of the P. E. Church.—The stated Annual meeting was held in June 1846—present 11 of the Bishops; 42 Clerical and 21 Lay Trustees. The permanent fund is, \$3,300 less than last year, is now \$76,525. The number of Students, 63-added to the Library 308 Volumes, and it now has 9630. The Committee on the final examination, in their report, say they "would here beg leave to suggest to the Board of Trustees the propriety of some further action, in order to secure a more faithful and punctual attendance of the Committees on examinations. The examination just concluded gave satisfactory evidence to your Committee of the faithfulness and ability of the professors of the institution, and of the general attention, diligence, and improvement of the students. Nineteen, one of them from this Diocese, W. H. Hanckel, received the usual testimonials on completing their educa-It was resolved, That the acting Professors of the General Theological Seminary be requested to divide among themselves the duties which pertain to any vacant or unoccupied Professorship in said Seminary, and that the first and last of the three resolutions offered by the Bishop of Western New-York be postponed till the next annual meeting of this Board. These resolutions was to dissolve the Seminary.

Bishop Southgates' Mission .- To the "Calendar," the paper of the Diocese of Connecticut, and the recent Sermon of Rev'd. A. C. Coxe of Hartford, we are indebted for the following particulars. The Congregational Missionaries have heretofore (for 15 years) gone on the principle of reforming the churches in the East, they are now changing their policy into a warfare-of destroying the old churches, and building up new denominations. "These are the men with whom our poor Bishop at Constantinople, with his one Presbyter, is forced to contend. And these are the men whom poor Archbishop Matthew is endeavouring to withstand. He writes: "The Missionaries in fifteen years have gained about sixty partizans, including men, women and children. It appears, therefore, most astounding, that they multiply these to 'thou-. . . But where are the thousands of whom they speak? Where, in the whole Turkish Empire, are they to be found? Who will show these multitudes to him who desired to see them? They say that "not a few," oppressed by the danger of poverty, have returned to their obedience to the Patriarch. Yet if these also were numbered with their partizans, they could only reckon some two hundred persons. have returned, indeed come back from danger of poverty? It is certain that conviction and a love of their Church have brought them back; for they have affirmed under their own signatures that they were seduced to wander. I have also learned the motives of those whom they affirm to be persecuted. They have themselves told me,—' We receive from the missionaries four times as much as we did from our nation. We gain an easy livelihood. How then shall we return to our Church and poverty?' I was sad and silent at their departure, for I saw that they were actuated

by pecuniary motives."

"It is only two years since Bp. S. went out to Constantinople in his Episcopal character. And what could be expected of him, more than he has accomplished, we are at a loss to conceive. What has occurred in these two years to prove the Mission a failure? Whence has this idea found entrance into the minds of some of our brethren at home? Is it because of the failure of the American Board? Has not Bishop Southgate been true to the original plan of the Mission? Has he not obeyed his instructions? If he bas been doing the work which the Church has appointed him to do, and in the way which the Church prescribed, why, we ask, should he not be sustained? Are we not pledged in the sight of God and man to sustain him?"

"Take the following (from the Missionary Herald) as late as 1839, as a

specimen of the instructions to the congregations.

"You are not sent among those churches to proselyte. Let the Armenian remain an Armenian if he will, and the Greek a Greek, and the Nestorian a Nestorian, and the Oriental an Oriental. They bear the Christian name. They have borne it since it was first given at Antioch. They have steadfastly endured terrible persecution on account of it. Of that therefore it would be the height of injustice and cruelty to deprive them. The means to be used, then, are the means for

reforming a degenerate Christian Church."

"But far earlier than this the Missionaries at Constantinople had begun to depart from their original plan, and adopt what Mr. Goodell (one of them) very aptly calls the sapping and mining system. This brought them into collision with Bishop Southgate. They were pursuing the "sapping and mining system"; he, according to his instructions, was carrying on the reforming and purifying process. Of course they must diverge from each other. Going directly and openly to the highest authorities of the Oriental Church, with commendatory letters from the highest authorities of his own, he is received as an accredited agent. He has nothing to conceal. He goes to work above board. He is not afraid to approach a Greek or Armenian Patriarch lest his ecclesiastical character and the object of his mission be inquired into. As a consequence of his position and character, he gradually gains the confidence and friendship of the authorities of those Churches. For a long time past, and especially since he returned thither in the character of a Bishop, we find him sustaining towards various dignitaries of the Eastern Church the most friendly and confidential relations. And will any, after all this, say that because the Missionaries of the American Board failed to accomplish anything in Constantinople, Bishop Southgate can therefore do nothing? Such a conclusion would be altogether hasty and unwarranted."

"It is said that our Mission is unfruitful. What fruits have we expected? What seed have we sown? Two years ago-nay, not so long. What then were his honest declarations of the nature of the work we had given him to do? Did he not forewarn us that it must be a long and laborious one? Did he not discourage a greediness for immediate and exciting details of success, so contrary to the analogies of the Gospel which came not with observation? Did he not inform us of obstacles to be removed, before the work could be fairly commenced. and show us that they were serious and hard to be reached? Did he not tell us of tears and suspicions with which our Eastern brethren had been taught to regard as? Of their ignorance of our worship, doctrine, and history; of their false impressions with regard to the Church of England; and of all the difficulty consequent to such a state of things in persuading them to learn of us, or to believe that we can do them good? Did he not remind us how slow was the work of our own reformation, and tells us in substance, that an age will be hardly sufficient to reform the corruptions of ages! You will recollect that such were the discouragements which he fairly represented to us; and how then can any Christian have a heart to withhold his wonder and praise to God, that the face of things has, in a few months, so signally changed. Already they are sharing our solemn worship, ascending in another tongue to God, and daily celebrated before their eyes; already they read our Liturgy in their own language, and eagerly compare it with their own; already they beg us for the Scriptures; bring their Clergy to be taught of ours; take sweet counsel with our Bishop, in their sorrows and sufferings; and in many things already see eye to eye with us. The first Bishop of Connecticut, though more than half a century in his rest, is preaching to-day, by his translated exhortations, on both shores of the Bosphorus, to men who sit in the seats of Chrysostom, of Polycarp and of Timothy. And, under counsel of our embassage, the Armenian Patriarch of Constantinople is instituting a reform in discipline, and expounding the limits of spiritual penalties, with a clearness of interpretation, and a moderation towards the persons of heretics, of which Cranmer and his associates never dreamed; which his successors for a hundred years did not attain; which was never practically learned by the Church of England till her reformation was a century old, and she herself had passed through fire; which is far beyond the letter of her law even as it stands this day, and which in every particular of mercy and of meekness, affords a signal contrast to the notorious codes and practices of those who severed themselves from our Mother Church, through pretended abhorrence of spiritual domination. I say then, without fear of contradiction, that the very sparing seed we have sown in that field, is, by God's blessing, already bearing a hundred fold beyond our deserts or expectations. And if, worst plea of all, we are to recall our labourers, and undo the work which God has blessed, simply because there are those in the same field who would fain have it so; then consistency requires us to pull down our churches and desert our Bishops here; for here it is the same. In keeping aloof from the religious operations of our dissenting brethren, our Missionary Bishop does in Constantinople no more than our own Diocesan does in Connecticut; and if one is the object of assault abroad, the other is no less so at home. Such a

plea, therefore, would shut up every Church of our communion, and destroy every Priest in our land, who adheres to the laws to which he has sworn obedience, and who prefers principle to popular applause."

Indiana.—The 9th Annual Convention of this Diocese was held July 9th-11-Present, the Bishop; "in charge," 9 of the Clergy; and 6 of the Laity. There are 18 clergymen and 22 parishes. In his address Bishop Kemper says: "Disease pervaded the country; and the trials of some of you were greatly aggravated by the conviction that as the missionary treasury of the Church was exhausted, you would be unable to provide against the inclemencies of the approaching winter. I now rejoice to find you all in health; and I thank God my Saviour, that not one of you has fled from his post, or thinks of so doing, on account of past discouragement or privations. In addition to our usual duties at that time, we spoke one to another concerning christian education, the missionary enterprise, and our causes not only of humiliation but of thanksgiving; and we prayed, most fervently I trust, for strength to endure, and for such an abundant blessing upon our labors, that we might henceforth rejoice in the Lord, and joy in the God of our salvation." . . "All the prescribed services of the Church are the best means by which our heavenly Father can be sought and worshipped in spirit and in truth." . . "To exhort my brethren of the clergy, to exercise the strictest economy, may appear unnecessay, if not cruel, when it is well known that their salaries are exceedingly limited, and some of them for months since we last met, found it difficult to obtain the necessaries of life. Yet, I wish them to be aware that the time is at hand when, without any foreign aid, they must entirely depend upon the people whom they serve, or upon their own exertions. Our parishes must, as soon as possible, be independent. I implore my brethren of the Laity by the most generous efforts (and some of them have been making such efforts for years,) to sustain their Ministers. And may I not say, I am confident, when such exertions are manifest, on the part of all, the pastor will be ready, if needs be, to add to his income by teaching, or some other proper employment. Teaching is a holy and preeminently useful work when conducted upon christian principles, and it is an employment which many abler men than ourselves in the Church of England, resort to for the support of their families, while in the diligent discharge of ministerial duties. Separated from the excitement and bitter feelings which appear to agitate some of our older Dioceses, I beseech you at all times, but especially until this tyranny be overpast, to be quiet, forbearing and faithful—daily to call to mind your ordination vows-and to prove by the holiness of your lives and conversation that you love the Church of God, and that you know that her doctrines, and her worship-so clearly stated in the articles, homilies, and Prayer book-lead you to exalt the Redeemer of our souls, as the only source of light and purity—of mercy and forgiveness—of sanctification and eternal felicity. May we crown him in our hearts as Lord of all-our Refuge, our atoning Saviour-our prevailing Intercessor! . . . After a ballot "The Chair declared the Rev. Thomas Atkinson to be duly elected the Bishop of the Diocese of Indiana. Here the Right Rev. the Chairman declared to the Convention of his high estimation of

the individual elected, and his full and cordial approbation of the choice. " Resolved, unanimously, That if the action of this Convention in the election of a Bishop shall result in a severance of the official ties that have so long and so happily existed between the Diocese and its present Bishop, he will nevertheless carry with him not only our profoundest respect for his faithful and efficient services to the Diocese, but our warmest attachment and love for his person, praying that Divine Providence may continue to him every temporal and spiritual blessing." In a "circular" the Committee say "the Diocese of Indiana is a very important one; the State is large; the population is more than 800,000; while a considerable part is newly opened and is filling up fast with settlers—the State thus combining the importance and the interest both of an old and a new country. But few of the inhabitants are Episcopalians, or acquainted with our tenets of our services. The preachers among the denominations are many and active, and pre-occupy the ground; our missionaries are few, and have had great difficulties to contend with, and have made but little progress. After ten years, no one station is strong enough to be self-supporting."

Ladies Garment Society.—The Anniversary meeting of this Society was celebrated on Thursday the 29th Oct., at St. Philip's Sunday School room; the Bishop of the Diocese presiding, who opened it with prayer, and read the Report of the Managers—it is highly gratifying to learn that so many destitute and distressed children of want were relieved, and the hope earnestly desired that many new members may be added, and donations are also earnestly solicited.

MANAGERS.

- Ward No. 1 .- Mrs. Charles Dessaussure and Miss Anna Hayne.
- Ward No. 2.-Miss O'Driscoll and Mrs. Girardeau.
- Ward No. 3 .- Mrs. Stoney and Mrs. Thomas Deas.
- Ward No. 4.—Mrs. Hanckel, Mrs. Thos. Mitchell and Mrs. E. Flagg.
- Mazyckborough .- Mrs. Ryan.
- Upper part of the City.—Mrs. Jane M. Thomas.
- Secretary and Treasurer .- Miss Jane M. Pinckney.
- Superintendant.—Mrs. H. L. Gervais.

FOR THE GOSPEL MESSENGER.

Obituary.

When, in the providence of God, the righteous are removed from their temporal probation, it well becomes surviving friends and acquaintances to lay their departure to heart. Not from any possibility of good that may be derived to the former, from the recital of their well acted out christian character (for with the grave terminates the value of moral excellency, as indicative of the possession of saving faith), but that the beneficial influence of example may reach and affect the latter, while bitterly experiencing the pang of their sad bereavement. The christian mourner records the good example of his friend, which he conceives to have been his marked characteristics, from the impelling motive that it might, through divine grace, induce in others, who "know not God," the honest and pious sentiment, "let me live the life of the righteous and let my last end be like his." Conscientiously believing himself to be only thus

influenced, the writer proposes to say a few words in behalf of the memory of a good and

christian woman, who, but a short time since, was called to the world of spirits.

In the prime of life, in the 24th year of her age, when death seemed to all human appearances far distant with but little or no premonitory warning, Mrs. MARY MARGARET DICKISON, wife of J. J. Dickison, Esq., received the summons of the angel of death. The circumstances attending her decease would have been fraught with terribleness, had not "her life been hid with Christ" in God, as is truly believed. Having been but slightly indisposed, disease suddenly assumed a new phasis, which entirely wrecked the mind, whilst it enfeebled the body. For several hours immediately preceding her death, she knew no one and had no consciousness. well for her (and full of consolation to her friends is the knowledge), religion had been the business of her life. Faithfully to serve the Lord who died for her, was her daily effort, and from the consistency of her conduct in all the relations in which she was placed, the hope cannot but be entertained, that acceptance was found by her with her merciful Redeemer God. Unpretending, and without the least affection, she developed the graces of our holy religion. Naturally possessed of a feeling heart, to do good to all and to speak evil of no one, was her chief delight. The services of the Sanctuary always found her a hearty and sincere participant, and of a truth it might be said of her, that she loved "the gates of Zion," those of the Protestant Episcopal Church, more than all other Communions. Not being "driven about by every wind of doctrine," (her ecclesiastical attachment being based upon principle,) she never forsook the Mother who adopted her in infancy and through "the waters of baptism" presented her to Christ, to follow after others, who differed from her in doctrine and polity. The Church of her baptism, and at whose altar she monthly knelt to prepare herself sacramentally for heaven, was the Church where she loved to worship and in whose ark she trusted to be saved. Nor can we doubt, from an intimate acquaintance with her for the last five or six years, that the good and gracious Head of the Church, "in whom she believed," was present with her in her dying hour and safely conducted her spirit, after its departure from the clay, to that invisible world, where "the spirits of just men who are to be made perfect" hereafter, do now dwell in Abraham's bosom. The prayer of christian friendship is, that the surviving mother, husband, child and brothers, may be graciously visited in this their hour of trial and have their sad bereavement blessed to their soul's salvation.

Georgetown, S. C.

ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of

From a Lady of St. Michael's Church, Charleston, for Western Mission	ns.	\$20	00
do do do for Columbia Female Institu			00
From St. Stephen's Chapel, Charleston, Monthly Missionary Lecture, for	r August,		
September, October, and November,		~39	71
From St. Michael's Sunday School, for Student at Nashotah, -		25	00
From two members of the Church in Prince Frederick's Parish, -		50	00
		2137	71

J. K. SASS, Receiving Agent, of Diocese S. C.

The undersigned gratefully acknowledges the receipt of thirteen dollars, being the amount of a contribution of St. Michael's Church, Charleston, S. C., through the hands of J. K. Sass, Esq., Agent of Missions in the Diocese.

James Loyd Breck,

Agent for the Nashotah Mission.

Nashotah Lakes, Wisconsin, 23rd Oct. 1846.

CALENDAR FOR DECEMBER, 1846.

- Second Sunday in Advent.
 Third Sunday in Advent.
- 18. Ember Days.
- 19.)
 20. Fourth Sunday in Advent.
- 21. St. Thomas the Apostle.
- 25. CHRISTMAS DAY.
- 26. St. Stephen the Martyr.
- 27. First Sunday after Christmas—St.
 John the Evangelist.
- 28. The Holy Innocents,

SCHOOL FOR THE DIOCESE OF SOUTH-CAROLINA.

This School is under the charge of the Rev. P. Teller Babbit, at that very eligible and healthy situation, known as the Parsonage of St. Philip's, Wentworth, corner of Glebe street. A large front yard is attached to the building, and used as a play ground.

This School combines with the opportunities of acquiring a thorough English and Classical Education, the advantages of a full course of religious instruction, and a kind and paternal

though firm discipline.

It has now been nearly two years under the present Principal (who is aided by two assistants) and the Committee think it can be confidently recommended to the continued patronage of the public, as preparing pupils thoroughly for entering College, or for mercantile business. The Principal is also prepared to receive a few additional boarders into his family.

Committee.

Rt. Rev Bishop Gadsden, Rev. C Wallace, Rev. C. Hanckel, D D. Rev. P. T. Keith, Dr. I. M. Campbell, J. K. Sass, Esq., November I.

The Rev'd. Philip Gadsden will receive into his family six boys, to school and board at a reasonable price. For particulars, apply to him in Summerville, or to the Rt. Rev. C. E. Gadsden.

November 1.

The "Bishop White Prayer-Book Society"

OF PHILADELPHIA.

Has appointed Mr. A. E. Miller of Charleston, S. C., Agent for the Society, for the Southern States. As the object of the Society is to promote an extended circulation of the Prayer-book, it is hoped, that the Members of the Church, in the Southern States, will make liberal contributions to its funds.

Mr. A. E. Miller will constantly have on sale, the Society's beautiful edition of the Book of Common Prayer, and those disposed to forward the objects of the Institution, can purchase at a low price, for Sunday Schools, Missionary, and other purposes. Contributions to the funds of the Society, will be received by Mr. Miller.

S. AUSTIN ALLIBONE,

Corresponding Secretary Bishop White Prayer-Book Society.

Philadelphia, April 18th, 1846.

A supply of Prayer-Books have been received.

A. E. MILLER.

"The New Week's Preparation for a worthy receiving of the Lord's Supper, recommended to the devout members of the Protestant Episcopal Church, in the United States of America, consisting of Meditations and Prayers, for Morning and Evening of every Day in the Week, with Forms of Examination and Confession: and a Companion for the Altar, directing the Communicant in his Behaviour and Devotion at the Lord's Table; with Instructions how to live well; and a Form of Daily Self-examination."

Price 62½ cents.

To Booksellers and others, the usual discount will be made.

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Southern wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy-Treasurer, Jas. R. Pringle, Esq. office at J Adger's, Hamilton's wharf. Annual subscription \$10:

subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible. Prayer Book. and Tract Society—Treasurer, Mrs. Jane M. Thomas. Boundary street, north side; Librarian, Miss Cobia, Wentworth, near Pittstreet, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society-Treasu-

rer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

Receipts for the Gospel Messenger for the following years:

1845.	1846
Amount brought forward received for	Amount brought forward for
Vols. XXI and XXII. 1219 00 Dr. Wm. Anderson, (Stateburg,) 3 00	Vol. XXIII. \$272 50 Rev. Robt. Henry, D. D., (Columbia,) 3 00
1222 00	Dr. Wm Anderson, (Stateburg,) 3 00
Deficiency for the two Volumes, end- ing March 1846, at the rate of	
\$624 per annum, 26 00	
\$1,248 00	\$278 50

JUST PUBLISHED.

Confirmation:—The Qualifications for its Reception, and the duties consequent thereon.

A SERMON, preached in St. Michael's Church, Sept. 28th, 1846.—By Paul Trapier, Rector. Price 124 cents.

For sale by

A. E. MILLER.

NEW SUNDAY SCHOOL BOOKS.

The Protestant Episcopal Sunday School Library 100 Volumes 18 mo. half muslin; reduced to poor Schools, \$10.

The Children's Magazine bound, in 35 Vols. at 20 cts. each.

Sunday School Psalms and Hymns and Liturgy in one.

A further supply of

The Shadow of the Cross: The Distant Hills; The Dark River; The Castle on the Rock; The Fall of Crossus; Luke Sharp; Gottsried, or the Island Hermitage; The Castle of Falkenbourg; Prasca Loupouloff; History of Charles Jones; Thomas Kenmier; Cripple of the Rail Road, &c.

Also, from Appleton's.

Laneton Parsonage; a Tale, by the Author of "Gertrude," bound and in paper covers, at 50 and 75 cents.

Light in the Dwelling, or a Harmony of the Four Gospels; with short and simple remarks, adapted to reading at Family Prayers, and arranged for every day in the year.

From Robinson.

The Church of England Vindicated, by Dr. Hook.

Essays to prove the Validity of the Anglian Ordinations; by a Layman.

Christian Morals, by Rev. Wm. Sewall, M. A.

The Dead in Christ, by Rev. J. W. McCullough.

The Book of Ratram, the Priest and Monk of Corbey.

Discourses on Romanism and Dissent, by Wm. Dodsworth, A. M.

A Manual of Church Principles, by W. D. Wilson, A. M.

A Treatise on the use and import of the Eucharistic Symbols, by Alexander Knox, Esq.

A Vindication of the Church of England, by Bishop Bull.

Eight Letters to N. Wiseman, D. D., on the Errors of Romanism, by the Rev. Wm. Palmer. The Order of Jesuits, its Constitution and Principles.

From Stanford & Swords.

Brownell's Commentary, new and cheap edition, royal, 8 vo.

McIlvaine's Reason against Consecrating a Church with an Altar instead of a Communion Table.

Melvill's Sermons, 2d series, cheap edition, 8 vo.

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AGENCIES.

A. E. MILLER is Agent for the Spirit of Missions, in Charleston.

The True Catholic, published at Baltimore.
The Churchman, at New York,
The Banner of the Cross, at Philadelphia.
The Churchman's Magazine, at New York.
The Works of Bishop Horne, do.
The Children's Magazine, do.
The Young Churchman's Miscellany, do.
The Bishop White Prayer-Book Society.

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